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THE UNITED COMMUNITIES.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

TRUST IN GOD AND DO THE RIGHT.

BY REV. NORMAN MCLEOD, D. D.

Courage, brother, do not stumble,
Though thy path be dark as night:
There's a star to guide the humble—
"Trust in God and do the right."
Though the road be long and dreary,
And the end be out of sight;
Foot it bravely, strong or weary—
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fear the light:
Whether losing, whether winning,
"Trust in God and do the right."
Shun all forms of guilty passion:
Fiends can look like angels bright;
Heed no custom, school, nor fashion—
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee—
"Trust in God and do the right."
Simple rule and safest guiding—
Inward peace and shining light—
Star upon our path abiding—
"Trust in God and do the right."

[N. Y. School Journal.]

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

I.

PROVIDENTIALLY we have got the name of "Bible Communists," the "Bible Family." Dixon has so christened us in the sight of all the world. Let us be thankful for a good name, and prove ourselves worthy of it.

The Community was founded on the Bible. Go back into its history, and you will find its underpinning to be the Bible, just as you will find, if you go down cellar, that the brick walls of our house stand on cemented rocks.

The founder of this Community began to read the Bible as soon as he could read at all; the first thing that he can distinctly remember was speaking verses from the Bible before a school; he had read the Bible through before he was seven years old, and many times before he was ten years old; he studied little else than the Bible for two years and a half at the Theological Seminary; he was then in the flower of manhood, and in the full strength of a disciplined intellect; he studied the four gospels almost exclusively for one year at Andover; then he studied the epistles of Paul for a year and a half at New Haven. The study of these two departments of the Bible, which really constitute the central duality of the whole, led to a thorough familiarity with every part of the Old and New Testaments, so that when he finished his course at the Seminary by becoming a Perfectionist, he was called by his acquaintances a "Walking Concordance," because he had the New Testament, and for the most part the Old, so completely at command that he could give the chapter and verse of almost any passage that any person might repeat; or, *vice versa*, could repeat the passage from almost any chapter and verse that might be named. This was the

way he learned the gospel of salvation from sin; and the gospel of salvation from sin led the way to Communism, and Communism is the foundation-wall of the Oneida Community.

In rehearsing these facts, I am not arguing for them. The question whether they are right or wrong comes afterwards. I simply say these are the facts—this is the foundation on which the Community was built; and every one who undertakes to join the Community ought to understand these facts and accept this foundation. Otherwise he may fall into the folly of trying to move a very heavy house on to a new foundation, and so make a bad failure, or be arrested for attempting to pull our house down over our heads.

If now we come to the question of the right or wrong of these facts, the first thing I have to say is, Don't mistake as to what I mean by the Bible. I do not mean the paper and ink of that book, nor the mere words nor stories nor theology of it; but I mean the spirit that goes with its words—the *soul of the visible Bible*. This is what I got at when I struggled into salvation from sin; and this is the soul of the Oneida Community.

STRIVING FOR HARMONY.

Home-Talk by J. H. N.

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity."

To find those with whom we can dwell together in unity is the greatest blessing we can have: if we cannot find such persons we must not expect to be very happy. To endeavor to free ourselves and those around us from whatever hinders us from living together in unity is our best course, if we want real, permanent happiness.

What is necessary in order to attain unity? It is not merely to feel that we will take it if we can get it; but to eagerly desire and seek it. If unity is desirable, then like any other legitimate object of desire, it is appropriate to *strive* for it. This is clearly the philosophy of Paul with regard to it. He exhorted people to endeavor "to keep the unity of the Spirit," "to mind the same things," "to be of the same mind one toward another." He did not advise the sacrifice of the truth in so doing; but he saw a way in which they could keep unity of thought without sacrificing the truth. He taught that there is such a thing as helping one another, not only to unity of heart, but to unity of thought. We believe there is an appropriate sphere in which we can have liberty of thought, and still conform our minds one to another, persuade ourselves rightfully and legitimately into unity one with another.

Let us consider this philosophy of seeking

after unity. We have all known instances of persons actually taking pains to stir up antagonism one with another—purposely working themselves into a state of irritation, as you would rub a dog's ears to make him fight. That is one way persons can exercise themselves, if they choose. They can also take a course that is directly opposite. In seeking after unity they can purposely exert themselves to promote peace, and so displace contention, by a spirit of harmony and brotherly love.

Such efforts toward unity are demonstrably useful and legitimate in such a case, for instance, as this: Two persons are going to the same place, which is accessible by two roads. One thinks the road on the right is the most direct and pleasant; the other, the road on the left. Their difference of opinion may lead to dispute, and then to separation. It is important that they should go in company. Here we have harmony balanced against truth, on the small scale. Now how shall these persons best dispose of the matter? In such a case one might say, "I am perfectly satisfied that this is the shortest road; still, it would be better for me to go with my companion than to take the road I think to be the shortest; unity is really worth considerably more than my thoughts and convictions."

It will not do to carry this principle of striving after unity to an extreme; it has a proper limit; and yet it is a principle that is very important for us to understand and work out in experience, if we are going to live together in harmony. We may cultivate our love of unity as a thing that is valuable in itself, even as a balance against the truth to a certain extent—or what we think to be the truth. If we investigate closely, we shall find that this devotion to harmony is one form of truth-seeking; that the essence of truthfulness is really in this very love of harmony. One kind of truthfulness may be balanced against another kind of truthfulness. Which is worth the most? is the important question for us to consider—the truthfulness of harmony or the truthfulness of individual opinions. There is a large sphere in which this question is a fair one. I confess I am in favor of seeking truthfulness in the direction of harmony. I despair of ever finding it in the opposite direction. I do not expect to get true opinions by forsaking harmony, but by pursuing it in some direction with others. It is said that a man's character may be known by the company he keeps. I am satisfied that a man's truthfulness depends a great deal more upon the company he keeps than upon his own thinking.

THE SEEING EYE.

BY CHARLES ELLIS.

I REMEMBER once reading in a book of Mrs. Lydia Maria Child an incident of a little girl, who, having found a single, white clover blossom in one of the heated, brick-paved squares of New York, was overjoyed at the sight. I have often thought how great a difference there is in people in regard to the faculty of appreciation. Where one sees only a bald, uninteresting fact, another will garner pearls of untold value. To the appreciative

eye the world is full of rich treasures at all seasons of the year. Even the frost and snow have their charms. The rich and varied scenes which can be traced by the imagination among the etchings of the Frost Genii; the delicate lace-work which fringes the borders of brooks and streamlets; the infinite variety of snow-flakes which fall: these are a few of the beautiful things which the winter brings. But selfishness, which blunts all the finer sensibilities, desires only to know how much water-power can be secured, or how much sleighing can be depended upon for the drawing of wood and stone.

I will relate a few incidents which illustrate to my mind the difference there is in people in regard to comprehensiveness of vision.

One winter day, after a slight thaw, that had been followed by a sudden depression of the mercury, I accompanied two friends to a grove, on the sunny side of which was a bank of drifted snow, which flashed and sparkled in the sunlight as though set with costliest diamonds. Minute as were these scintillating brilliants, one of my companions immediately observed them, and with a rapturous exclamation called my tardy and humbled eyes to the sight.

I once invited a friend to go with me to look at a very large tree. As its noble proportions appeared in sight I expected he would show some emotion. But no; all that greeted my ears was a hasty speculation as to the amount of saw-logs it would produce, or the number of cords into which it might be cut. The buttress-like roots which braced and supported its gigantic trunk were not even noticed. Its stately column was only valued as timber, and its wide-spreading branches, which it had taken a century or more to form, were estimated to be worth perhaps a trifle for fire-wood!

At another time, while listening to an enchanting bird-concert in a thicket near the road-side, a farmer drove past, and I congratulated him upon having such lovely songsters in his neighborhood.

"Ye-es; but isn't my colt, here, a fine one?" was his query in the same breath.

"The colt will command money," I answered, "but the birds—"

"O, I don't trouble myself about the birds. I don't know one from another."

I have seen persons pass smiling meadows, adorned with modest flowers, who only saw the future haycock. I have seen others who ate luscious Bartletts or Seckels with as little emotion as though they were baked potatoes. Surely, such persons can have little pleasure in anticipating the "good time coming."

Cannot we, by becoming small in our own estimation, learn to be appreciative of little things? and by stooping low shall we not find our pathway continually strewn with things of beauty which may be joys to us forever?

THE MYSTERY OF LIFE.

IN your rambles upon a day in spring do you not feel the subtle power of life acting upon the apparently inanimate seed, which is soon to spring into being and robe itself in its

charming attire of green leaves and beautiful flowers, as if touched by the magical wand of an unseen hand? What a connecting-link between God, the source of all life, and inanimate nature! The earth and the air we breathe seem to be without vitality; but let a seed fall into the ground with its living embryo within, and the warmth of the sun's rays will cause the germ to burst its shell and become a thing of life. The earth, the air and the sun alone, cannot produce this change, nor can all these forces in unison; but the hidden mystery of life, guiding and propelling these agents, produces the marvels we behold. Wonderful is this mysterious power! We cannot see it, and yet it pervades everything.

Hoary winter would make us think there is no life in yonder leafless tree, whose branches are covered with ice and snow, and would almost persuade us that all nature is dead and inclosed within the tomb. But examine more closely, and you will see a little bud snugly stowed away in the axil of last year's leaf. When the chirruping of the birds tells you that spring is here, watch it more narrowly from day to day, as it develops into its destined form of beauty. There is no haphazard work; but the place for every leaf and branch is arranged beforehand with mathematical precision.

This hidden mystery of life has a wonderful fascination for the student of natural history. He watches with eager interest the countless freaks and manifold diversities of form which nature presents, and says within his inmost heart, "Let us worship God, for he alone is the author of all beauty." C. A. R.

"THE SUBJECTION OF WOMEN."*

IV.

THUS far Mr. Mill has led us to the condemnation of the present organization of society, on the plea of its injustice to woman. Having done this, he now goes a step further, and endeavors to show us that it should be condemned on the ground of its injustice to society itself. He says, that in order to justify the restrictions that are at present placed upon women,

It is not sufficient to maintain that women on the average are less gifted than men on the average, with certain of the higher mental faculties, or that a smaller number of women than of men are fit for occupations and functions of the highest intellectual character. It is necessary to maintain that no women at all are fit for them, and that the most eminent women are inferior in mental faculties to the most mediocre of the men on whom those functions at present devolve. * * *

Now, the most determined depreciator of women will not venture to deny, that when we add the experience of recent times to that of ages past, women, and not a few merely, but many women, have proved themselves capable of everything, perhaps without a single exception, which is done by men, and of doing it successfully and creditably. The utmost that can be said is, that there are many things which none of them have succeeded in doing as well as they have been done by some men—many in which they have not reached the very highest rank. But there are extremely few, dependent only on the mental faculties, in which they have not attained the rank next to the highest. Is not this enough, and much more than enough, to make it a tyranny to them, and a detriment to society, that they should not be allowed to compete with men for the exercise of these functions? Is it not a mere truism to say, that such functions are often filled by men far less fit for them than numbers of women, and who would be beaten by women in any fair field of competition? What difference does it make that there may be men somewhere, fully employed about other things, who may be still better qualified for the things in question than these women? Does not this take place in all competitions? Is there so great a superfluity of men fit for high duties, that

* "The Subjection of Women," by John Stuart Mill. Publishers: D. Appleton & Co., 1870.

society can afford to reject the service of any competent person? Are we so certain of always finding a man made to our hands for any duty or function of social importance which falls vacant, that we lose nothing by putting a ban upon one-half of mankind, and refusing beforehand to make their faculties available, however distinguished they may be? And even if we could do without them, would it be consistent with justice to refuse to them their fair share of honor and distinction, or to deny to them the equal moral right of all human beings to choose their occupation (short of injury to others) according to their own preferences, at their own risk? Nor is the injustice confined to them: it is shared by those who are in a position to benefit by their services. To ordain that any kind of persons shall not be physicians, or shall not be advocates, or shall not be members of parliament, is to injure, not them only, but all who employ physicians or advocates or elect members of parliament, and who are deprived of the stimulating effect of greater competition on the exertions of the competitors, as well as restricted to a narrower range of individual choice.

This is one phase of his argument. Its second, is the showing that woman has already proved herself capable of the high functions from the performance of which she is excluded. But before our author considers this point in full, he singles out the right of suffrage, and says a strong word in favor of granting woman this right, even if she is deprived of all others. This is among his reasons:

If no one could vote for a member of parliament who was not fit to be a candidate, the government would be a narrow oligarchy indeed. To have a voice in choosing those by whom one is to be governed is a means of self-protection due to every one, though he were to remain forever excluded from the function of governing: and that women are considered fit to have such a choice may be presumed from the fact, that the law already gives it to women in the most important of all cases to themselves: for the choice of the man who is to govern a woman to the end of life, is always supposed to be voluntarily made by herself.

Let the reader mark this point. We shall come to it again.

Our essayist now says a few words as to woman's talent for vocations of a public nature.

Let us consider women only as they already are, or as they are known to have been; and the capacities which they have already practically shown. What they have done, that at least, if nothing else, it is proved that they can do. When we consider how sedulously they are all trained away from, instead of being trained towards, any of the occupations or objects reserved for men, it is evident that I am taking a very humble ground for them when I rest their case on what they have actually achieved. It is quite certain that a woman can be a Queen Elizabeth, or a Deborah, or a Joan of Arc, since this is not interference, but fact. Now it is a curious consideration, that the only things which the existing law excludes women from doing are the things which they have proved that they are able to do. There is no law to prevent a woman from having written all the plays of Shakspeare, or composed all the operas of Mozart. But Queen Elizabeth or Queen Victoria, had they not inherited the throne, could not have been intrusted with the smallest of the political duties, of which the former showed herself equal to the greatest.

Mr. Mill further says that if we draw inferences from experience, we cannot but see that the customs of society are so far unnatural, that they do not allow women to do the very things for which they are peculiarly qualified; while "lines of distinction are apparently freely open to them" in the very direction that they are least inclined to travel. And Mr. Mill tells us that, though the number of reigning queens which history presents is small compared with that of kings, yet a far larger proportion of the former have shown talents for rule, though under more adverse circumstances, than the latter; and these women have been distinguished for the "firmness, vigor and intelligence of their rule," and for other merits the opposite of the "imaginary and conventional character" usually ascribed to women.

When, to queens and empresses, we add regents, and viceroys of provinces, the list of women who have been eminent rulers of mankind swells to a great length. This fact is so undeniable, that some one, long ago, tried to retort the argument, and turned the admitted truth into an additional insult, by saying that queens are better than kings, because under kings women govern, but under queens, men. * * * It is not true that under kings, women govern. Such cases are entirely exceptional: and weak kings have quite as often governed ill through the influence of male favorites as of female. * * * French history counts two kings who have voluntarily given the direction of

affairs during many years, the one to his mother, the other to his sister: one of them, Charles VIII., was a mere boy, but in doing so he followed the intentions of his father Louis XI., the ablest monarch of his age. The other, Saint Louis, was the best, and one of the most vigorous rulers, since the time of Charlemagne. Both these princesses ruled in a manner hardly equaled by any prince among their contemporaries. The emperor Charles the Fifth, the most politic prince of his time, who had as great a number of able men in his service as a ruler ever had, and was one of the least likely of all sovereigns to sacrifice his interest to personal feelings, made two princesses of his family successively Governors of the Netherlands. * * * When it is said that under queens men govern, is the same meaning to be understood as when kings are said to be governed by women? Is it meant that queens choose as their instruments of government the associates of their personal pleasures? The case is rare even with those who are as unscrupulous on the latter point as Catherine II.: and it is not in these cases that the good government, alleged to arise from male influence, is to be found. If it be true, then, that the administration is in the hands of better men under a queen than under an average king, it must be that queens have a superior capacity for choosing them; and women must be better qualified than men both for the position of sovereign, and for that of chief minister; for the principal business of a prime minister is not to govern in person, but to find the fittest persons to conduct every department of public affairs. The more rapid insight into character, which is one of the admitted points of superiority in women over men, must certainly make them, with anything like parity of qualifications in other respects, more apt than men in that choice of instruments, which is nearly the most important business of every one who has to do with governing mankind.

Again mark this point: woman's capability of choosing fit associates, whether those who are to further her schemes of government, or he who is to be her companion for life and the father of her children. We are told that she has talent for the former. The inference is then legitimate that she has for the latter. Perhaps this may account for the fact that, in spite of woman's legal position, there are happy marriages. At any rate, we think women are not undeservedly credited with this faculty. This view of Mr. Mill is sustained by various authorities. Shaw, for instance, in his "Complete Manual of English Literature," speaking of a certain lady writer, offers this reflection: "Women are endowed by nature with a peculiar delicacy of tact and sensibility; and being excluded, by the existing laws of society, from taking an active part in the rougher struggles of life, they acquire much more than the other sex, a singular penetration in judging of character."

The experiences of Communism have demonstrated the truth of all this, independently of outside authority. So it is gratifying to find a philosopher like J. S. Mill agreeing with us. The point is an important one. Admitted, its bearings are manifold upon the question of woman's political and social position. Indeed, confidence in this ability on the part of woman is one of the foundation-principles of our scheme of stirpiculture. For experience has taught us that woman's natural instinct and discernment will almost unerringly lead her to choose the best man as father to her children. Couple this with the historically proved fact of woman's sagacity in selecting those who shall further her governmental tactics, and who can estimate the influence for good over the human race that will follow as the natural sequence of her talent in these respects having free play? Surely the day on which this is brought about will witness the dawning of a glorious era!

THE MODERN TREATMENT OF FEVER.

THE physicians who attended the Prince of Wales during his recent alarming illness seem to have received very little credit for their exertions. It is generally supposed that he threw off the disease in spite of the nine doctors who were watching over him. A member of the profession should of course be modest in attempting any plea for his own craft, but it seems to me that the modern treatment of fever is very little understood by ordinary people, and, further, that the old sys-

tem of practice is quite generally misunderstood.

The school of water-cure extremists have disseminated the idea that doctors, in formerly using strong remedies like mercury, drastic purgatives, etc., had no other object than to poison as many people as they could in the shortest and most effective way. Popular jokes make the doctor an ogre, whose trade is intimately related to that of the undertaker. Now in all this, good, well-meaning men have been belied. The use of mercury, to take an instance, is not the entirely senseless thing which many modern theorists have tried to make it. At the time of its introduction, about two centuries ago, it was an undoubted improvement on the prevailing method of treatment. Previously to that time a severe season of fever not infrequently assumed the form of *plague*, a terror unknown to more modern generations. Universal filth in both city and country and an almost exclusive animal diet produced such a lowering of the general tone of health, that fever, when it assumed the form of plague, swept off the population by thousands. Nothing was at that time known of the importance of keeping up a supply of nourishing food to the system suffering from fever, nor was any precaution taken to secure free ventilation. The sick-room was a stifling prison. A person attacked by fever in an unhealthy season considered himself lucky in escaping with his life.

The introduction of mercury caused a great change. Of course, if the world had been as wise as it is now, a still greater change might have been made by the immediate introduction of the modern system of treatment, and the horrors of excessive mercurialization would have remained forever unknown. But under the circumstances, mercury was hailed as a great boon, and not without reason. Its use rendered the saving of life possible in many cases otherwise hopeless. It changed the action of the secretions, and moderated the intensity of the fever. If we accept the germ-theory of fever, we may say that it *poisoned* and destroyed the organic germs, whose multiplication causes fever, while at the same time it produced effects which gave rise to much subsequent suffering and in a certain way shattered the constitution. Still, people were glad in those days to escape with life itself. Becoming very popular, it was outrageously abused, as any fashionable thing is sure to be.

As experience increased, the subsequent evil effects of mercury became more apparent, while light was gradually dawning upon the importance of hygienic living, to prepare the system to resist fever or to prevent it altogether. Scurvy, before common upon land as well as sea, disappeared; and the tone of public health became so raised that many old physicians at the present day contend that the type of disease has changed since their youth.

About twenty years ago this change had become so apparent that many reflecting men abandoned the use of mercury and bleeding in fever, and devoted their attention to strengthening the system, that it might endure until the fever poison had consumed itself. Of course, chief among agents for this purpose, were the alcoholic stimulants, and they in their turn were badly abused. At present, more importance is attached to nourishing the system with food adapted to the deranged state of the stomach. Beef-tea has been a favorite preparation on account of its high concentration, but the most reliable food yet found is *milk*. In fever the sense of taste is destroyed, consequently, every thing seems strange and even repugnant; but it is a fact that many fever patients can take and digest almost as much milk as in health. I have known a patient treated in this way to get up from the sick-bed weighing as much as before the attack. Free ventilation is essential, and as much sponging of the surface as is comfortable. Stimulants

are only useful in cases of extreme exhaustion. All kinds of dilute teas, etc., should be avoided. All discharges should be instantly disinfected with carbolic acid or chlorine water. No carpet nor curtains should be allowed in the room, unless, in case of the latter, they are very frequently changed.

As the disinfectants, carbolic acid, chlorine water, sulphurous acid, etc., are so useful in preventing the spread of contagion, various attempts have been made to use them internally with the intention of destroying the fever poison in the blood and stopping the disease. Most of them affect the blood itself too powerfully, but marvelous effects are claimed for sulphurous acid, and I have myself seen a case in which its use seemed to instantly check the disease. Certain it is that its use helps the digestive power of the stomach in a marked degree.

Under the present system of treating fever, recovery is the rule, and a fatal result with many practitioners a rare exception. T.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, FEBRUARY 12, 1872.

A MISPLACED SWITCH!

MRS. SWISSHELM, a well-known writer, has an article in the *New York Independent* of Feb. 1st, on "Free Love and Female Suffrage," to which we call attention for the purpose of correcting a few of its statements. The object of the article is to prove that the Woman's Suffrage party is not responsible for the Free-Love movement in this country; and, it must be admitted, that the writer has been partially successful. She asserts—

1. That "the attempt to organize and legalize Free Love in this country grew, not out of the woman's rights agitation, but out of the great religious revival in 1831;" and intimates that "evangelical religion" is more likely to be responsible for Free Love than the Woman's Suffrage party, though she carefully refrains from charging the former with its parentage.

2. That "the first important triumph of woman's rights discussion was won" without the aid of any Free Lover; and "thousands of good and true Christian men and women enlisted as the friends of woman's enfranchisement before Free Lovers discovered the fancied opportunity of aiding their cause by attaching it to ours. Our wheat was in the blade before these tares appeared; our crop promising a bountiful harvest before the thorns and thistles which follow all cultivation of the ground, physical or mental, sprang up in our field."

3. That the Free-Love tares were sown at the early conventions of the women's party, which "were managed by persons of little or no experience, who had not the sagacity to see that the cause would be held responsible for the sentiments which their 'freedom-of-speech' fallacy permitted to find utterance on their platform;" that, in consequence, the best women turned away from the cause, and "let it go by default; that they did not, like Christ, wait "to drive the money changers and those who sold doves out of the sanctuary; but ran away, and left the temple of their liberty to those who sought to make it a den of thieves."

4. That "the general opposition of women to their own enfranchisement is principally due to the introduction of the Free-Love heresy into the discussion;" but that they might with equal reason "turn away from Christianity because Free Lovers argue that in the Kingdom of Heaven on earth there will be no marriage."

5. That, finally, "the most powerful and thoroughly organized Woman's Suffrage Association in the land utterly repudiates all connection with Free Love and Free Lovers. An overwhelming majority of the early advocates of woman's suffrage denounce and abhor it and them; and why are they thrust upon us more than John Humphrey Noyes is thrust upon the Church, that disowned and deposed him long ago?"

Mrs. Swisshelm is right in ascribing the origin of the Oneida Community (for that is evidently what she means in talking about "the attempt to organize Free Love in this country") to the great religious revival of 1831. She might have gone even further, and affirmed that it was a legitimate outgrowth of the religious earnestness which then prevailed in the churches. As Mr. Noyes himself says in his *History of American Socialisms*, "Orthodoxy ripened into Perfectionism at New Haven, and Perfectionism produced the O. C." But she errs greatly when she endeavors to make the Oneida Communists responsible for the disgrace that has been brought upon the cause of Woman Suffrage by the Free Lovers. So far from taking advantage of the early conventions of the party Mrs. Swisshelm represents, to sow the tares of Free Love, we cannot learn that Mr. Noyes or any other member of the Oneida Community ever took any part whatever in any Woman's Rights or Woman's Suffrage Convention, and of course never sowed any tares in the way complained of by Mrs. Swisshelm. Not only so, but facts prove that the Oneida Communists have done much to thwart and suppress the operations of that kind of Free Lovers who frequent Woman's Rights Conventions and are ready to "spill over" wherever the "freedom-of-speech fallacy" prevails. Loose, irresponsible, anarchic Free Love never has met with favor nor even toleration at the hands of the Oneida Communists. Their leader stamped out a good deal of that kind of devil's fire in the early days of Perfectionism; and it is not allowed to kindle, much less spread, anywhere by their consent. They have been more faithful than the better portion of the Woman Suffragists, according to Mrs. Swisshelm's criticism; for they have not "run away and left the temple of their liberty to those who sought to make it a den of thieves." They have steadily refused to consort in any manner with that class. As we said on another occasion, some six months ago—"Ask those who were members of the old Berlin Heights School, ask the former members of the New York Free-Love League, ask any representative of the Pantarchy, or of the Woodhull and Claflin clique, ask any one on the old Nichols list of Free Lovers, or on any other list, or any one favoring loose and irresponsible sexual relations, whether the Oneida Community or any member thereof has favored such sexual liberty in common society as they advocate; and you will obtain only a negative answer. No person advocating such liberty has ever been received into the Oneida Community. We have time and again refused to entertain affinity hunters: indeed, it is customary for us to treat such folks with the kind of sincerity recommended by Paul in the eleventh verse of the fifth chapter of first Corinthians. The line of demarcation between the Oneida Communists and the Free Lovers whose theories and practices tend anarchy-ward, is as plain and broad as that which separates the followers of the Pantarch from those of Pius IX. We have in fact given no countenance in our publications or otherwise even to the free-divorce doctrines so popular nowadays with a large class of reformers."

Mrs. Swisshelm complains that the public do not clearly discriminate between the Woman Suffragists and Free Lovers of the kind that have taken advantage of their free platforms; and yet

in her very complaint she is, wittingly or otherwise, seeking to confound with that class of persons those who have had far less to do with them than the Woman Suffragists! It will avail nothing for her to plead in extenuation of her fault, that Mr. Noyes, before Free Love was thought of by Nichols, or Andrews, or Woodhull, proclaimed principles of social freedom quite as radical as those held by the persons who have so disgraced the cause she has so much at heart. That kind of reasoning would make Adams, Hancock, Washington, Franklin and their associates, responsible for the foolish sayings and doings of political fanatics from the time of the first French revolution to the last mad act of the internationalists. Besides, those early utterances of Mr. Noyes concerning social freedom were carefully guarded. They were intended rather as prophecies of the final relations of society than as a statement of principles of immediate application; and he has never advised their general adoption.

It occasionally happens that plants bear the same common name which, so far from being identical in species, do not belong even to the same genus, but represent widely different orders, contrasting in leaf, stem, root, blossom and fruit. So it will sooner or later be known of all men and of all women that the Free Love of the Oneida Communists and the anarchic and pantarchic Free Love of the lower grade of Spiritualists and Swedenborgians and the Andrews-Woodhull-Claflin party have little in common but the name. They originated neither in the same place, nor with the same persons, nor from similar causes; their history has been totally unlike; their results contrast as widely as possible—one producing misery and anarchy, the other happiness and the best characteristics of civilization: they are, in short, two plants belonging neither to the same species, genus, nor order. This fact is even now so generally recognized that a person of Mrs. Swisshelm's acknowledged intelligence is quite inexcusable for confounding them together. The Oneida Communists differ, in theory and practice, in so many ways from common society, that they feel fully justified in refusing to bear the reproach of persons with whom they have never fraternized. That the staunch ship "Woman's Rights" is pretty well covered with barnacles is quite apparent, but it will avail nothing to try to scrape them into our basket!

STILL IN THE DARK.

THE philosophers, though they make a great show of exact knowledge are still woefully in the dark on many important subjects. Just glance at these, and you will see that they cover an immense part of the field of human inquiry. Here are a few of the subjects on which scientific men are at variance; opposite sides claiming distinguished supporters:

- The Development Theory and Origin of Species.
- The Descent of Man.
- Spontaneous Generation.
- The Formation of the Solar System.
- The Internal Structure of the Earth.
- The Beginning of Life upon the Earth.
- The Antiquity of Man.
- The Glaciation of the Equatorial Regions.
- The Constitution of the Sun.
- Correlation and Conservation of Force.
- A Resisting Medium in Space.
- The Plurality of Worlds.
- "Psychic Force."
- Immortality.
- The Divinity of Christ.
- Protection and Free Trade.
- Malthusian Theory of Population.
- The True Place of Woman.
- Monarchical or Republican Government.

Now while these great questions, and probably

many more, remain unsolved, should not science be modest enough to allow room for intuition to serve as a guide when a decision of any of these disputed points is wanted for every-day life? Science must not act the dog in the manger over everything.

T.

Christine Nilsson is announced to appear in Syracuse on Monday evening, Feb. 12th, 1872, with the Strakosch Grand Italian Opera Company. Verdi's popular Opera of "Il Trovatore" will be presented. The cast of characters comprise the following very celebrated soloists: M^{lle} Christine Nilsson, Miss Annie Louise Cary, Sig. Brignoli, Sig. Bartolini, Sig. Barili. Besides these celebrities, there will be a *Grand Chorus* and *Powerful Orchestra*, said to be the largest ever on this continent.

COMMUNITY JOURNAL.

ONEIDA.

—At the beginning of the O. C., our account-keeping was made just as small as possible. There were no accounts between the Community and its members; and none between the different departments, although they helped one another in many ways. In the infancy of our Communism, we were determined to have nothing to remind us of separate interests; everything was laid at the feet of love and good-feeling. Our account-books at that time would have hardly done credit to a farmer who meant to know just how he stood. By-and-by, as our business began to grow, we were compelled to keep accounts with our customers. Our books were then as simple as those kept in a small country-store. Mr. J. J. Franks, an experienced accountant, becoming interested in the Community, soon taught us to keep our books by "double-entry." But this did not lead to thorough account-keeping between our departments, though we could see that we were always more or less in the dark as to the profits of any particular business. Feeling thus, we have by degrees crept along toward a thorough-going system of accounts. It was thought last year that our Communism had become robust enough to stand a good deal more book-keeping. At the beginning of the year each department, whether for production or consumption, is now charged with a certain amount of capital, including cash and goods and material on hand. This the foreman uses to the best of his ability; he is charged with all monies paid him and all bills against him, and he is credited for all his unemployed cash as well as for all the money and goods he furnishes any one of the departments. This system is not only favorable to economy, but it makes our business thoroughly intelligible and systematic. Of course, there is still no account-keeping between the members; and so, even with our present method, Communism saves a deal of figuring.

—Cold as the weather has been the mechanics at Willow Place have put up and roofed a small addition to the factory, to be used as a room for shoeing horses.

—What is more cheery on a dun-colored day in winter than a flock of Snow-Buntings? They make me think of "the silver lining to a cloud," when they come rollicking in a storm. They are the emblem of innocent hilarity. Coming over from Willow Place the other morning we saw a flock of these birds. Starting up from a hill east of us, they flew high over our heads, and they were so thick and their bellies so white they looked like a shower of snow-flakes between us and the sky. At first they seemed to be pirouetting every one on his own hook, but presently they swept altogether, as with one motion to the west of us; and then they made a grand sweep to the east of us again; and so around us twice.

Passing in their circuit a bare elm tree some of them dropped lightly and crowned every branch and twig with sudden fruit. The laggards rested however but a moment, rejoining the great flock as they took their flight into the gray distance beyond our eye. How jolly to keep all together in that way? There were more than a thousand we thought. They fly to the extreme north in the spring, and there go into little family quarters, we suppose; but who believes they find anything better than their winter life, which is hilarious because it is gregarious?

—After providing for the expenses to be incurred the coming season in building the dam at Wallingford, and paying off a couple of seceders, besides paying \$10,000 into a kind of sinking-fund for reducing the balance of our liabilities, the remainder of our income for 1871 was appropriated to the following objects not included in our regular living and educational expenses:

The Fruit-Preserving Business,	\$9,000.00
Silk-Manufacture—Machine-Twist,	\$5,000.00
" " Weaving,	\$2,000.00
Repairs to Willow-Place Water-Power,	\$100.00
Fire-Pump Machinery at Willow-Place,	\$500.00
Painting Buildings,	\$520.00
To secure more Water at the Home Buildings,	\$1,000.00
Improvements to Terrace South of New Wing,	\$300.00
Repairing Line and Road Fences,	\$300.00
Carpets and Wall-Paper, &c.,	\$350.00
Improvement at Coal-Yard,	\$200.00
Fire Extinguishers,	\$200.00
Re-Shingling Old Mill,	\$150.00
New Watches,	\$126.00
New Clocks,	\$36.00
New Hitching-Posts,	\$50.00
Setting out Trees,	\$50.00
Cistern,	\$27.00
Partition in Willow-Place Office,	\$20.00
Stage Scenery,	\$30.00
New Lamps for Hall,	\$25.00
Toys and Books for Small Children,	\$29.00
Improvements in Boiler-House,	\$70.00
Refrigerator,	\$50.00
Copying-Press at Willow-Place,	\$12.00
A Cupboard,	\$15.00
Earth-Closets,	\$65.00
Door-Steps,	\$44.00
Asphaltum Pavement,	\$25.00
A Map of the World,	\$10.00
Repairs to Carriage,	\$25.00
Enlarging Shoe-Shop,	\$75.00
Taxidermy,	\$25.00
Wagon for the Children,	\$50.00
Herbarium,	\$25.00

Sunday Evening, Feb. 4.—Songs, comic and sober—duets on the violin and piano, and "Mother Goose" sitting in a great arm-chair; the children then come in, one by one, each representing some Mother Goose character, and having something to say or sing or do. The characters that brought down the house were "Jack Sprat" and his wife, (Richard and Humphrey, a pair of two-year-olds). Richard, dressed as a little old man, with a black swallow-tail coat and brass buttons, and with a stove-pipe hat and cane, was a figure comical enough. His little wife's merry face and big bonnet were quite irresistible. After the entertainment we had another law discourse by Mr. J. W. Towner, who, we must say, has commended himself as a clear and effective speaker.

Thursday Morning, Feb. 8.—The thermometer out of doors indicates a temperature of one degree above zero.

OUR POCKET-KITCHEN.

We have in our large mansion a little room—not more than 12 feet by 14—which fulfills our every idea of the phrase, "*multum in parvo*." It is a wonderful room in its way. We call it our "pocket-kitchen" or "nursery kitchen." It contains two large windows fronting north and west, and looking out on the Quadrangle between the main dwelling and the Tontine; two doors, both lead-

ing into a public hall or passage-way; a convenient dish-closet, wherein are placed dishes of various sizes and shapes; two tables, one permanently prepared for ironing, and the other suitable for various uses; a sink, which is arranged with all modern conveniences for washing and rinsing dishes; a "Novelty Cooking-Stove, No. 9," which is in constant use; a lounge or small sofa-bedstead; a large arm-chair and two common chairs; and the usual et ceteras of a domestic fireside.

But if you were to know the multifarious uses to which our "pocket-kitchen" is put in the course of a day, I think you would at least smile. In the first place, it is generally understood that this is where the "mothers," and those who care for the children, have the first prerogative; indeed, the room was mainly fitted up for their convenience, in consideration of the distance of the kitchen at the Tontine from the house—for mothers, you know, always find numerous demands for a lively fire and a good cooking-stove; and as our house is heated by steam we should have been entirely deficient in this respect, had it not been for the happy arrangement of our "pocket-kitchen." And now it is found to be a great convenience for all of us—for notwithstanding the luxury of steam, who does not like the warmth of a good stove now and then? This little kitchen, therefore, is generally patronized, and we must acknowledge it to be one of the snuggest, coziest, handiest places within our ken. Here Aunt Susan comes every morning to prepare the mashed-potato and barley-porridge for the babies' breakfast; here Mrs. Kelly makes the mush for the whole company of juveniles, from Harley down to the "titmen;" here little Agnes, Dwight, and Elinor are fed their breakfast, while little George W. and Holton are sitting on the floor waiting for their "mamas" to serve them. Here is kept the supply of crackers, which the babies all like for their lunch; and here is "sugar and spice, and all things nice," where everybody knows they can come and make a bowl of any drink they chance to want, in a minute; for the tea-kettle is always expected to be found on the stove filled with seething water. Here too are hot flat-irons ready for any who wish to come in for a moment and "just iron out a collar," or "sponge a coat," or some other garment, "which it is not worth while to send down to the laundry;" here a weary one finds a handy place to "rest for a little while" on the comfortable sofa; and here in fact, is where one flees in moments of distress, whether afflicted with toothache, earache, or some other ache—he is sure to find something adapted to his ills.

Besides all the conveniences we have enumerated of our "pocket-kitchen," we think it might very appropriately be called the "hub;" for if we have any general rendezvous, here it is. The two open doors at either end of the room, invite entrance, so that the room is constantly bisected by a steady stream of travel back and forth, at all hours of the day; here the women and girls are wont to collect in little groups to talk over topics of latest interest, and to rehearse the news, if any there be. Indeed, if you wish to see the greatest number of persons in the shortest space of time, just take a seat in our "pocket-kitchen" for a little while.

—Here is a paragraph descriptive of such experience as all should seek; it is not to be compared with anything of a merely outward character:

"I have been very conscious lately of the presence of God in my heart, directing and guiding me. I have felt quite sensible of the fact that he gives me good instincts, and power to follow them; good desires, and patience to wait for their fruition; deep, earnest experience, which helps me to turn away from all the leadings of my old life, and enables me to find happiness in the new life of Christ

in me. 'This is the way, walk ye in it,' has been the answer to my prayers for guidance; and peace follows obedience to the inward monitor. Every confession of Christ brings me nearer to God; and when in the midst of temptation I turn to him for help he gives me power to resist and turn away from evil. The thought that he is present with me always saves me from self-righteousness. I know that he controls me, and that without him I am nothing. 'When I am weak, then am I strong,' because I lean on him for strength, and he gives me faith and courage to overcome all obstacles to perfect union with him. In any emergency I can ask him what to do, and feel that he is near and can tell me.

WALLINGFORD.

—After a vacation in the silk-factory of about ten days, the girls and their superintendents are all back in their places, and may be seen busy in their pleasant silk-room as if they had not been away. Most of the girls have been in constant attendance at a fair held in the town for the benefit of the Catholic church, and an occasional gapping here and there tells the story of a trespass of the dance on the small hours of the night.

Feb. 5.—A twenty-four hours' snow-storm spent itself this morning, and the net result is a foot of snow as pure and beautiful as any with which the earth was ever covered. This advent of snow brings into active requisition the sleds and sleighs that have stood for weeks about the barn in expectant groups. The storm suspends the quarrying of stone temporarily, but it furnishes just the condition for ice-quarrying, and the ice-harvest will be secured without delay. It is a great economy of force to transport ice on sled-runners; and, besides, the fitness of things would seem to require that ice should *slide* in its transit from river or pond to the ice-house.

THE GERMAN IVY.

"Creeping where no life is seen,
A rare old plant is the Ivy Green."

IN our Community home we cultivate three different kinds of Ivy: *Hedera helix* or English Ivy, Variegated Ivy, and the *Hedera Canariensis* or German Ivy. The latter receives its name from the Celtic *hedra*, a cord (in allusion to its long cord-like branches that twine and cling about everything that comes in their way), and from its native place the Canary Isles. We have a fondness for this variety because it is so easily cultivated. Slips are always "sure to live," and will grow for a time beautifully and rapidly, climbing to the top of the window, or drooping gracefully from a hanging basket. This variety is frequently condemned, because after a time the lower leaves fall off, leaving a long, unsightly stem; but if grown in a vase it can easily be concealed by intertwining the leafy branches. Another way is to cut the plant down to the roots, re-pot it, and let it start up again. But do not think your beautiful vine is lost to you. No, you can still cultivate it in a novel way which will both surprise and interest you. Take the long winding branches, that you have watched so long, cut them into smaller ones, and place them in a bottle of water. It can be suspended behind a looking-glass or picture, and the slender sprays allowed to droop over the frame, thus ornamenting it with green leaves the livelong winter. It will grow, too, filling the bottle with its tiny rootlets. One of our German Ivies, growing in a vase, has several blossoms. They are quite fragrant, of a bright yellow color, and in clusters similar to those of the Flowering Currant.

PORTIA.

The Government returns of the Island of Jamaica show a steady increase of exports from the Island—the product of free labor. The exports in 1867 were some over five millions of dollars, and in 1870 over six millions; the sugar cultivation is particularly flourishing.

THE SPIRIT AND THE BIBLE.

UNDER this heading the *Christian Union* of Jan. 31st contains a leading article from the pen of Rev. Thos. K. Beecher, which is of unusual interest. Mr. Beecher departs from technical Protestantism; bolder urging that the Bible is not "the sufficient and only infallible rule of faith and practice;" and his position in this respect is impregnable. It is "the Spirit" that is to guide us into all truth;" not the Scriptures. Mr. Beecher simply stands with Christ and the Scriptures themselves. The Holy Ghost first and forever; the Bible second: this is the divine order; and they must never be inverted. The Bible may be ardently loved, but it should not be worshiped. This view has long been advocated by the CIRCULAR, but our readers will appreciate none the less its clear statement in the following paragraphs from the article in question:

It is not a matter of any great importance to decide whether a word too much or a word too little has been spoken for or against the Holy Scriptures. That they are profitable the voice of Christendom asserts. That they are "the sufficient and only infallible rule of religious faith and practice" the Oberlin Council and many other healthy and hearty Christians assert; not wisely, as I think; with great wisdom, as Dr. Bacon thinks.

That men should receive the Holy Ghost seems to me far more important than that they should acknowledge the authenticity and authority of Holy Scripture. That which happened to the law when it was overlaid by commentary and tradition, or preserved with microscopic fidelity in the Masora, is likely to happen again to the Gospel, when its vehicle, to wit, the New Testament, is magnified and belauded, as of old the law and the testimony. And as judgment and justice failed in the first case while men were appealing to the law and authority of Moses, so piety, which brings with it growth and the elastic spring of spiritual life, is likely to be lost, if men talk of the Holy Scriptures as of old the Pharisees talked of the Law and the Prophets.

Men cannot be governed into spiritual life. The law was a boy-driver bringing us to Christ. In the school of Christ the consultation of authorities ceases, and the companionship of friends begins. In the school of Christ every scholar is inspired.

I dare not limit this statement, and make it mean that God the Holy Ghost is content to hold a taper, giving much-needed light, while scholars read the publications of the American Bible Society. But I mean that the Holy Ghost, Bible or no Bible, does enter in and accept as his temple the bodies of repentant men, while as yet they are but half sanctified. And whether of the two gains the more, the true child-like believer from the Bible, or the Bible from the true believer, I am perplexed to decide.

When the Erie railway was first opened for passenger traffic, the Brothers Harper printed an illustrated guide-book for the road, reaching as it did through territories at that time little known by the traveling public. I remember to have bought this book the first time I ran over the road. I remember standing in the rear car or riding on the engine, book in hand, verifying the mountain profiles, the winding Delaware, the tanks, engines and viaducts, both by the pictures and the words found in the book. I could have gone over the road without the book. I could have read the book without going over the road. But taking book and road together, I was pleased and profited by them both.

For the Erie railway, say the pilgrimage of life. For Harper's guide-book, say the Holy Bible. It is an almost daily delight to the Christian to find himself proving what has been writ down in ages by-gone. He expected it, because he read it beforehand, but he never knew it until he found it out by the leadings of God's providence and the indwellings of the Holy Ghost. Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Do I mean to say that men are inspired now-a-days? Yes, that is what I mean to say. What? that they are inspired in the same way that Paul was inspired? Yes, that is what I mean to say. So as to have authority over men and over churches as Paul had? Yes, if the Holy Ghost gives them authority over men and over churches, which was the way that Paul gained his authority, not by any act of his own.

EDWARD JENNER.

JUST now, when the small-pox is raging in our midst with a fury unknown for many years, the following account of Edward Jenner, the discoverer of vaccination, may be found of interest. I have collated it from various sources:

The small-pox, as nearly as its history can be traced, originated in Arabia about A. D. 569—being the date of the birth of Mohammed. Some years after its first appearance, an Abyssinian army that was besieging Mecca was forced to raise the siege, owing to the breaking out of a terrible plague among the soldiers. This is supposed to be the first appearance of small-pox in its epidemic form. Some authorities imagine that the plague which ravaged Athens, as mentioned by Thucydides, was the small-pox; but this is hardly probable, as more accurate accounts of such a well marked disease would have been transmitted to us.

Mohammed's followers soon spread the disease world-wide. But when and where the practice of inoculation with small-pox virus as a partial preventive was first used is unknown. Lady Mary Wortley Montague, who had lost a brother and her own beautiful eyelashes by the disease, while traveling in Turkey, found the practice in vogue there, and after careful investigation applied the process to her only son, then five years old. On returning to England she prevailed on the Government to test its efficacy on five condemned criminals. Although the result was a very much milder form of the disease, the varioloid, the outcry raised against it was exceedingly violent. Partly owing to this opposition, and partly to the fact that the varioloid was often only less terrible than the small-pox itself, inoculation did not materially lessen the ravages of the dread destroyer.

To Edward Jenner was reserved the great discovery of which Cuvier said, "If vaccination were the only discovery of the epoch, it would serve to render it illustrious forever." Born in 1749 in Berkeley, Gloucestershire, England, he early evinced a taste for medicine, and served the usual seven years' apprenticeship with a surgeon in Sudbury. In 1770 he went to London, and became acquainted with John Hunter, just then rising into eminence. During his stay in Sudbury, his attention had been directed to the subject of a prevention of small-pox, by hearing a young country-woman, who had come to his master for advice, say that she could not take that disease because she had already had the cow-pox. Upon inquiry, he found that in Gloucestershire persons engaged in milking frequently had the cow-pox, a mild eruptive disease appearing on the udder of the animal, and communicated in a similar form to their hands. He at once commenced a careful examination of it, and was soon led to the conjecture that cow-pox might advantageously supersede inoculated small-pox. When in London he talked with Hunter upon the subject, who advised him "not to think, but try." He returned to Berkeley, and began a series of thorough investigations upon the various forms of varioloid eruptions. During this time he made no secret of his pursuits, but met with little favor from medical men. After many experiments, some of which were on his own son, he ascertained that only one kind of cow-pox would act as a preventive. In May, 1796, he vaccinated James Phipps, a boy eight years old, with virus taken from the hand of a milkmaid, who had been infected by her master's cow. In July the boy was inoculated for small-pox, and, as Jenner predicted, without the slightest success. In 1798, he again went to London to communicate his discovery to the profession, and procure its general adoption. His reception was not flattering. The doctors refused to make a trial of it, and accused him of trying to bestialize his species. He soon published a pamphlet entitled, "Inquiry into the Causes and Effects of the Variolæ Vaccinæ." This soon brought him into a dispute with Dr. Ingenhousz, "physician

to the Emperor and King of Austria." Ingenhousz had collected certain facts concerning persons who had been vaccinated directly from cows, and had subsequently died of small-pox. He stated these with much force, and advised Jenner to "give up his notions, lest the world should receive a terrible disappointment." Jenner in reply laid before him such evidences of the one true and the several spurious forms of cow-pox, that the great man was silenced.

Several circumstances now occurred to bring the discovery into notice. Jenner had gone back to Berkeley leaving some vaccine matter with Cline, a London surgeon. When the small-pox appeared in the metropolis, Cline at once vaccinated many people in the infected district; and so effectually was the disease arrested, that vaccination sprang at once into celebrity. Another story is mentioned by Jenner's biographer, John Baron, which sounds a little bad. Jenner had offered to vaccinate free of charge, in a neighborhood where the small-pox was raging. Although its benefits were beginning to be acknowledged, very few persons submitted themselves, till the officers of the parish poor, finding the expense of coffins for small-pox patients was getting insupportable, forced the people to be vaccinated!

Jenner now began to take measures to extend the benefits of his discovery over the world. He visited France and other countries, everywhere communicating his discovery to the leading doctors, and vaccinating all who presented themselves. After much trouble he succeeded in sending virus to India and North and South America. The Mexicans in particular hailed the discovery with the greatest joy, and soon learned to vaccinate themselves with great dexterity. Many tribes of North American Indians united in sending a written testimonial to Jenner, accompanied by an immense belt of wampum. His labors having been mostly without remuneration, Parliament rather grudgingly gave him £10,000, to which they afterwards added £20,000 more. He also received £7,000 or £8,000 from India. His death occurred in 1823, in consequence of an attack of apoplexy. Few persons have been more willingly or more universally recognized as benefactors of their kind. He estimated that he had vaccinated with his own hand 600,000 persons during his life. In 1803, the Royal Jennerian Society for the encouragement of vaccination was organized, with him for president; it was afterwards merged into the National Vaccine Establishment, which still exists. Although vaccination has not, as was first hoped, entirely exterminated small-pox, still as a general rule, the amount of mortality in a country by small-pox, seems to bear a fixed relation to the extent to which vaccination is carried out. In England, in the last half of the eighteenth century, out of every one thousand deaths from various causes ninety-six were from small-pox. In the first half of the present century but thirty-five. In several European countries where vaccination is more or less compulsory, the proportion of deaths from small-pox varies from two in a thousand to eight. The following experiment in re-vaccination is interesting: In 1848, 28,859 men in the Prussian army were re-vaccinated. Of these, 21,266 worked more or less satisfactorily. Of the 7,753, on whom no effect was produced, in 1,579 cases it was successful upon a second trial. Among the whole number successfully re-vaccinated, either in 1848 or previous years, there occurred but a single case of varioloid, and not one of small-pox.

C. A. C.

Wallingford, Conn.

RESPONSES.

Forest Grove, N. Y.

—I regard the O. C. as a very admirable organization, and its people among the excellent of the earth; but do not profess, however, to be in accord with them in all things.

W. S.

Malcom, Iowa.

—I am greatly interested in Community life, and long to become an actual participant, but fear I shall never enjoy that privilege. I cannot but wish your principles were a little more of the missionary stamp, and that some of your experienced members would go out and start new Communities.

G. W. G.

Mt. Kisco, N. Y.

—The CIRCULAR came to me for over five years. It has given me much light; it has given me the key to the doctrines of the Bible; it has made its precepts so clear that the wayfaring man

cannot err therein. Practicing the principles taught in the CIRCULAR gives me greater wisdom, greater purity, greater enjoyment in the things of God. I bless God that I have lived to see the day when holiness is going forth from the press, and the word of the Lord from his despised people.

E. I.

De Kalb Center, Ill.

—I have, through the tender mercies of a kind Father and through the kindness of the Community been much blessed, spiritually and otherwise. I am near the end of my journey, and that kind of food which comes weekly in your paper is very good to the old man of 76. I have sometimes, after reading your leading articles, wondered what the next would be—whether it would be as good as the one just read; but to the joy and comfort of my heart, the next has been better; and so the good things keep coming, not only in one department, but in all. I can scarcely ask for the continuance of the CIRCULAR, or presume that you will so favor me. If you do, it will add to my happiness and to the pleasure of others to whom I send it. Fraternally,

W. G. W.

Iowa City, Iowa.

DEAR FRIENDS:—A thousand thanks for the CIRCULAR. Its value is not to be estimated in dollars and cents, but by its effect on the heart—by its power to wean us from self, make us rise above the circumstances which surround us, and rest on the eternal principles of truth, which from their connection with God must prevail. I love it because it reminds me that Jesus has conquered death, and is Lord of the living and the dead; because it tells me that if I ally myself with God he will make me stronger than the devil and all the powers of hell combined; because it shows me the possibilities of the future—of man redeemed from selfishness—a grand, glorious, loving brotherhood, with God for their father and Jesus for their elder brother.

Accept my love, my prayers, and the inclosed mite, which I hope to increase as God shall prosper me.

B. F. O.

SCIENTIFIC NOTES.

Encke's comet has been seen by Professor Young of Dartmouth College to pass centrally over a small star of the ninth magnitude without in the least diminishing the brightness of the star. This proves the comet to be a very rare substance, and not capable of overcoming much resistance in space.

A Swedish scientific expedition has just returned from the coast of Greenland, bringing some twenty new specimens of meteoric iron, two of them weighing respectively twenty-one tons, and nine tons. By analysis they are found to contain five per cent. of nickel. The larger mass is retained in the Royal Academy of Stockholm, the other has been sent to the Museum of Copenhagen, in Denmark.

The Upper Forest Tin Works, near Swansea, England, have capped the climax of thin paper. They have produced a sheet, 10 by 5½ inches, weighing 20 grains, which is but 16 grains for 44 surface inches, and it requires 4,800 placed side by side to make one inch in thickness. This stands on record as the thinnest sheet of iron ever rolled. The thinnest sheet of tissue paper to be purchased measures the 1,200th part of an inch—four times as thick as this.—[*Eng. and Mining Journal.*]

ICE IN INDIA.

It is generally supposed that the formation of ice is unknown in the tropics; and when we of the temperate zones sip our ice-water or refresh ourselves with an ice-cream, we naturally think of our tropical brethren as strangers to such luxuries, and obliged to put up with a draught about the temperature of our tea. But a writer in *Nature* tells us that so powerful is the cooling effect of radiation on clear nights in tropical climates, that in very favorable mornings during the cold season drops of rain may sometimes be found congealed in Bengal, upon the thatched roofs of houses, and upon the exposed leaves of plants; and that the natives collect ice, formed in porous earthen jars, placed in beds prepared with rice straw. He says that "upwards of two hundred and fifty persons of all ages are actively employed in securing ice, for some hours every morning that ice is procured; and this forms one of the most animated scenes

to be witnessed in Bengal. In a favorable night upwards of ten cwt. of ice will be obtained from one bed, and from twenty beds upwards of ten tons," each bed being 120 feet long by 20 feet broad.

TRANSIT OF VENUS.

From an article in *Nature* of Jan. 4th, we get some idea of the interest felt by scientific men in the Old World in the transit of Venus, which will take place on December 8th, 1874; and of the extent and completeness of the preparations for observing it. In Russia, a committee has had the subject under consideration during the past two years, and propose to establish a line of observers one hundred miles apart along the region comprised between Kamschatka and the Black Sea. Germany will establish stations for observation in Japan, Mauritius, Kerguelen's, and Auckland Islands, and one in Persia between Mascate and Teheran. The French, notwithstanding that their attention was so diverted by their late war, will probably establish stations at St. Paul's Islands, Amsterdam, Yokohama, Tahiti, Noumea, Mascate and Suez.

If the cost of the equipments is any measure of the importance which scientists and governments attach to these observations, we must be on the eve of obtaining some most important data in the science of astronomy.

The British Admiralty for the equipment and expense of five stations, viz., at Woahoo, Kerguelen's and Rodriguez Islands, Auckland in New Zealand, and Alexandria, have granted fifteen thousand five hundred pounds sterling; and the various instruments are already in course of most careful construction, while the buildings in which they are to be used have been constructed in sections, to be put together with bolts and nuts, and each packing case marked for its destination. It is probable that the different nations will make an interchange of their plans for observations, and thus all work with thorough accord.

THE NEWS.

AMERICAN.

Both Houses of Congress have passed a bill admitting building material for Chicago free of duty.

Several members of the International Society have been arrested in Spain for fomenting the late disturbances in Barcelona.

Several cities of Nicaragua have petitioned their Government for the expulsion of the Jesuits, who have fled thither from Guatemala.

The Minnesota Legislature has passed a law providing small loans for the sufferers by the prairie fires, to enable them to purchase seeds for next year's crops.

The trial of a white man took place recently in Louisville, Kentucky, in which a colored laywer—Garret Davis—was employed, and colored witnesses were allowed to testify.

Increased trouble is experienced on the Mexican border in Arizona by the inroads of bands of Mexican marauders, and the citizens are proposing to adopt retaliatory measures.

The Captain-General of Cuba assures the home Government that the insurrection is nearly ended, and that with two thousand more troops he can bring the war to a triumphant conclusion by March or April.

The snow blockade on the Union Pacific Railroad still continues. It is with much difficulty that the passengers can be supplied with fuel and provisions, and the chances of getting them through until the wind subsides is small.

The Pacific Mail Steamship from San Francisco to Japan and China sailed February 4th without the New York and European mails, the snow-blockade on the Union Pacific Railway having made it impossible to send the mails over in time. The Japanese Embassy is also detained on the western side of the obstruction.

A resolution was introduced by Mr. Voorhees into the House of Representatives declaring it to be the opinion of the House that the belligerent rights of Cuba ought to be recognized; and the mover called for a suspension of the rules that the resolution might be passed at once; but the House refused to suspend by a majority of 36.

The statistics of the fisheries of Suffolk County, Long Island, show a catch in 1871 of 124,610,300 of the fish

known as moss-bunkers, the oil from which amounted to 600,588 gallons, and the manufacture of manure to 12, 603 tons; the value of the whole product being \$422,551, and the value of the product from the waters of the whole island \$646,547.

It seems to be the general opinion in Lagwayra that the revolution in Venezuela is ended, President Blanco having taken the stronghold of the revolutionists and General Olivo, the leader.

One hundred and ten suits have been commenced against the Staten Island Ferry Company for damages by the explosion of the Westfield. The first case was decided against the company, and has been appealed to a higher court.

The amnesty bill granting pardons to all the Southern rebels has been defeated in the United States Senate through the influence of Senator Sumner. An attempt was made to take up an amnesty bill that had been passed by the House, but failed.

The San Francisco and New Zealand Line of Steamers has established a coaling station at the harbor of Paga-Paga, in the island of Tutuilla, one of the Navigator's Group. It is said that a California company has purchased ninety thousand acres of land on the island to establish a colony for the cultivation of sugar, coffee and cotton.

An unusually severe storm of wind and snow was experienced along the Atlantic coast Saturday, the third instant, obstructing railroad travel, and rendering the passage of ferry-boats between New York and Brooklyn difficult and dangerous; the accumulation of ice was so great that a multitude of people passed on foot between the two cities.

The prosperity of the Fall River cotton mills is seen in the fact, that one of the mills, devoted to printing cloths alone, declared a dividend of 50 per cent. in July, and another of the same amount in January; and that the dry-goods commission merchants in New York city have opened a superb set of rooms in Leonard Street for their use as a club-house.

A resolution has passed the Assembly of the New York Legislature requiring the Judiciary Committee of that body to proceed to New York city, and inquire into the official conduct of two of the judges of that city—Messrs. Barnard and Cordoza—and report at any time. Mr. Field of New York city was the only member who voted against the resolution.

Miss Smiley, a Quakeress, by invitation of the pastor, the Rev. Dr. Cuyler, recently occupied the pulpit of the Fifth Avenue church of Brooklyn, N. Y.; and it resulted in the bringing of the case before a special session of the Brooklyn Presbytery for inquiry and discussion. The questions were raised, "Shall Presbyterians affiliate with Friends? and shall licensure and ordinations be dispensed with, in inviting Quakers to preach?" Dr. Cuyler said that the Bible left woman's functions in the church an open question, to be decided by conscience, common sense and circumstances. A committee was appointed, and reported 'that the act, though performed in a kindly spirit, was exceptional, objectionable, and contrary to Scripture and the usage of the Presbyterian Church. It was decided to abide by the rules of the General Assembly not to allow women to teach or exhort in promiscuous assemblies.

FOREIGN.

Subscriptions have been opened in Spain to aid the French in paying the war indemnity to Germany.

The German journals express the opinion that the Washington treaty will make the two nations more bitter enemies instead of friends.

A resolution has passed the National Assembly of France to prosecute ten provincial papers for publishing articles insulting to the Assembly.

The Archbishop of Paris holds such extreme ultramontane opinions, that it has caused a schism among the clergy of the city.

The Swiss Federal Government has sent a protest to the French authorities against the deportation of Communists into Switzerland.

It is reported from India that fifty of the captured rebels have been ordered by the British officers to be blown from the mouths of cannon.

Prince Bismarck has notified the Bishop of Strasburg that the Emperor of Germany will undertake the Church

Government of Alsace and Lorraine independently of the concordat.

Some of her subjects being still engaged in the slave trade, the Queen of England recommends stringent laws against every form of the iniquity.

The holders of Georgia State bonds in Germany have appointed a committee to lay their grievances before the President and Congress of the United States.

The excitement in England about the American claims before the Geneva Arbitration has become very intense, and the press speaks openly of repudiating the treaty.

Professor Huxley has gone to Egypt to spend a few months for the benefit of his health, which has become impaired in consequence of too close application to his occupations.

Important successes are claimed for the Government forces of Mexico, and the gratifying intelligence is received that the soldiers of Porfirio Diaz, who were captured at Oaxaca, have been pardoned.

A change has taken place in the French Cabinet, by the resignation of the Minister of the Interior, M. Casimir Perier, whose post is filled by M. Le Franc. The Ministry of Commerce, made vacant by M. Le Franc, is filled by M. Toulard.

A party of workmen lately engaged in the construction of a road in the Crimea came upon the walls of a cathedral, and on further excavation they found an inscription on the high altar showing that the cathedral was built in honor of the Holy Apostles during the fifteenth century.

The church of the Huguenots in France, which has not held a national synod since 1660, has obtained a decree of the Government authorizing the holding of a synod, at which twenty-one provincial synods will be represented. The Rationalists are said to oppose the assembling of the synod, for it is generally believed that the majority will be decidedly evangelical.

The British Parliament was convened February 6th, and the Queen in her opening speech said that in the "case" presented by the United States before the Geneva Board of Arbitration there were large claims made which were not understood on her part to come within the province of the Arbitrators. It has been apparent for some time that the British people were totally opposed to the American claim for indirect or constructive damages. They seem unwilling to pay for anything but the property actually destroyed, or to submit anything more to the Board for decision. Mr. Gladstone and Mr. Disraeli, the leaders of the two great political parties, in their remarks before the Parliament, both characterized the American claims as preposterous and impracticable.

ANSWERS TO CORRESPONDENTS.

To M. L. B., New York.—Your contribution is quite acceptable. To A. B., Pokespie, N. Y.—We appreciate your generous offer, but for special reasons must decline its acceptance.

To C. H. T., Georgetown, D. C.—Send for the "Hand-Book" (price 25 cts.), and after you have read it ask as many questions as you choose.

To M. A. B., Clyde, O.—We really cannot tell whether you are upon "the right plane" or not: in fact, we don't know much about the planes; but if you are really in earnest to understand the position and principles of the Community, send for its publications and study them: we try to fill them with the good spirit that prevails in the Community.

To J. M., Harvard, Ill.—Your question should have been earlier answered. You are at liberty to make the Community a visit: but we have to frankly say, that at the present time there would be no use in your coming here for the purpose of joining, whether you have little or much capital.

To G. W. C., Wagonda, Mitchel Co., Kan.—Our impression is that you have undertaken a bigger job than you will be likely to carry through successfully. We do not care to criticise your scheme in detail; but will venture the remark, that we see no indication in your prospectus that you intend, in receiving members into the new phalanx, to apply any sufficient moral or spiritual tests of character.

To A. P. S., Lenox, N. Y.—We have no strawberry plants for sale. They are worth \$4.00 per thousand. We set them in rows thirty-four inches apart, and twelve inches apart in the row—setting 16,000 plants on an acre. For an answer to your question about preparation of ground, see article on Strawberry Culture in the CIRCULAR we send you, dated April 25, 1864.

To J. I. M., Ashbury, La Salle Co., Ill.—Your questions about the origin, principles and practices of the O. C. have been forwarded to us by the editor of the *Investigator*. As most of the questions you ask, and many more equally pointed and interesting, are answered in the "Hand-Book" (see "Publications" in the last column), we cannot do better than to counsel you to procure one, and promise to answer all the respectful questions you may ask after reading it.

FLOWER SEEDS FOR SALE.

Having on hand more Flower Seeds than will be required by our own florists the ensuing season, we offer the surplus in packages of 25 papers for one dollar per package, postage paid. Each package will include some of the most desirable varieties, such as Trauffaut's Peony-flowered Asters, mixed colors; Amaranths; Antirrhinums; Balsams; Double Holyhocks; Ipomeas; Petunias; Pansies; Phloxes; Double Portulaccas; German Stock; Tropaeolums; Double Zinnias, &c. &c. These seeds were grown with care on our own grounds. Address, ONEIDA COMMUNITY, Oneida, N. Y.

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

Man's Continence; or Self-control in Sexual Intercourse. A Letter of Inquiry, answered by J. H. Noyes. Price, 50 cents per dozen.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

Hand-Book of The Oneida Community; Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

Back Volumes of the Circular, (Unbound.) Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have the *History of American Socialisms* and the *Trapper's Guide* for sale. They will receive subscriptions for our other publications.

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